The Revised Standard Version

John C. Blackburn

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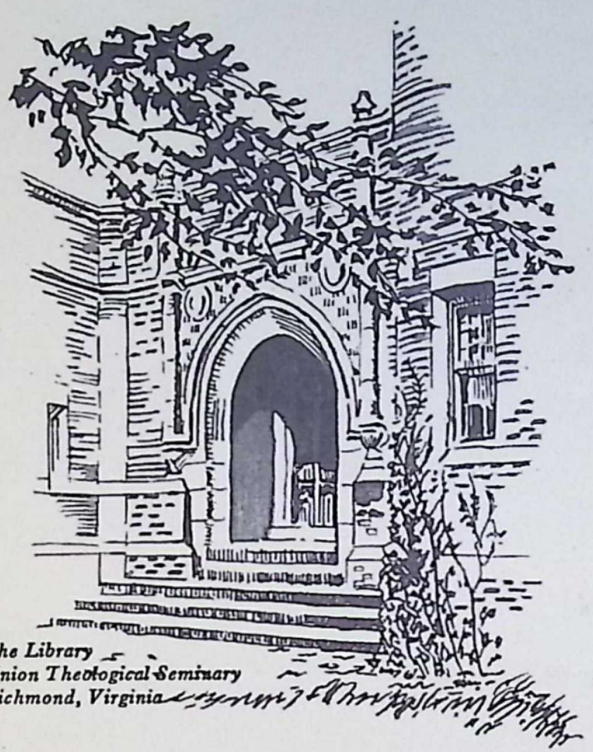

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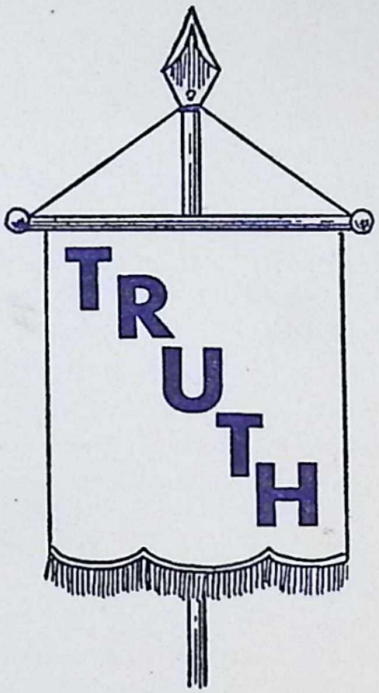
THE BLUE BANNER

Psalm 60:4

Thou hast given
a banner to them that fear thee,
that it may be displayed because of the truth.



PRESBYTERIAN CHURCH

JOHN C. BLACKBURN, Minister

WEST COLUMBIA, S. C.

The Blue Banner is displayed in the cause of truth, as it is revealed in the Sacred Scriptures of the Christian Church, as it is set forth in the Westminster Standards of the Presbyterian Church, as it was wrought out and taught at Columbia Seminary and preached and administered in the Second Church of Columbia by that faithful succession of Southern Presbyterian ministers, James H. Thornwell, John L. Girardeau, and George A. Blackburn.

ORDER OF WORSHIP
THIRD SABBATH IN THE TENTH MONTH
(10/19/52)

Prayer

Praise 210 - Come, Holy Ghost! in love,
Shed on us from above,
Thine own bright ray:
Divinely good Thou art;
Thy sacred gifts impart,
To gladden each sad heart;
O come today!

Scripture: A MANIFEST MINISTRY.
II Corinthians 3:1 - 4:2.

Pastoral Prayer

Announcements

Tithes and Offerings

Hymn 73 - O that the Lord would guide my ways
To keep His statutes still!
O that my God would grant me grace
To know and do His will.

Sermon - A DECEPTIVE MANIFESTATION OF TRUTH.
Therefore seeing we have this ministry,--we--have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth--- II Corinthians 4:1,2.

Prayer

Hymn 474 - Christian, dost thou see them
On the holy ground,
How the hosts of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them, Christ is with thee,
Soldier of the cross.

Blessing

NOT BLUE - NOT RED.

Under the pressure of the Press, the promoting of the Pulpit, and the persuasion of the People, we purchased a copy of "The Revised Standard Version of The Holy Bible." The Book that we bought is neither blue nor red - it is pink and maroon. We are writing our reactions.

The Library, Union Theological Seminary

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Revelation
Its Inscription and Its Transcription.

The religion of redemption is a religion of revelation; its purpose, power, duration and consummation were plainly made known from the beginning. The mode of this revelation is a matter of history; it was vocal and verbal - it was Divinely spoken by the mouth of the Lord in the language of man: "And the Lord God said unto the serpent,---I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14,15.

This "golden text" of the primal promise and prophecy of redemption - this gospel of salvation from sin and the Serpent - supposes a numerous seed, good, and evil; and, also, a prolonged struggle between right and wrong, the righteous and the anti-righteous. We know not how long it was before this oral revelation of salvation became the scriptures of truth. There were successive revelations of spiritual truth and purpose, that necessitated the manuscription of the vocal word into the written word.

The duration of the "battle of the ages"; the promises fulfilling through a thousand generations; the protracted preparation of a people for the coming of the Seed of the woman in the fulness of time; the prolonged continuation of the struggle between the kingdom of darkness and the kingdom of light, to a remote consummation; seem to necessitate the inscribing of oral tradition into written records. The time element alone would warrant the assumption of the right of transcription of sacred scripture; but to this must be added the continually increasing requisition for a multiplication of copies of the inspired annals.

But it is not our intention to expound the necessity of the inscription of revealed truth; or to show that there is a sanction of transcription of holy scripture; but it is our purpose to make certain observations on the need, duty, and seriousness of translating the Scriptures.

1953
Gift of Author

Revelation - Its Translation.

There are certain facts in the written Word of God that seem to indicate that it was the Divine purpose that the Scriptures should be preserved and propagated in more languages than one. Noah's inspired prophetic pronouncement upon his three sons divided the human race into three distinct families with different destinies. Then God divided the earth, according to His purpose, among the three sons of Noah. After the Babel confederation conspiracy God confused their common tongue into three tongues. Thereafter Ham and Japheth could not comprehend the original language of the Covenant of Redemption. The revelations of God's will in connection with the covenants of grace, from that time on to the coming of the Messiah, were made in the language of Shem, and of Abram the Hebrew, and of Israel and the Israelites.

But when the promised Redeemer had accomplished redemption, at Jerusalem, the grace of God burst the bounds of Israel and flowed in an abundant stream to all the Gentiles. The ascending Saviour's inclusive commission was: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19,20)

The Lord's Apostles evidently understood, through the baptism of the Holy Spirit, that the fulfillment of the Great Commission was to be accomplished by preaching, by teaching, by writing, in the tongue of the Gentiles--yea, those baptized with power, and wisdom, and the gift of tongues, on the day of Pentecost, went forth to preach the Gospel in every nation under heaven. And presently the New Testament,--the Book of the New Covenant,--was finished and published in the tabernacles of Japheth, and in the tongue of the Gentiles.

The Holy Scriptures, the revelation and record of the grace of God in Christ Jesus, are God's supreme gift unto His Church, of the Old Covenant and of the New Covenant. They are its chart, its light, its life - a solemn trust, a keepsake for truth's sake, to be kept with fidelity, to

be preserved in purity, to be handed down faithfully, translated constantly and published in perpetuity, to the end of the age and the earth.

That the post-apostolic "Church Fathers" understood that the Scriptures were to be translated into the mother tongue of the peoples to whom they were brought - to whom they were taught - may be plainly seen in the simple fact that they were rendered into Greek, and Syriac, and Coptic, and Ethiopic, and Latin.

Latin Christianity had a translation made from the Hebrew and Greek originals by the learned Latin scholar Jerome, who labored on this great work from 390 A.D. to 405 A.D., and produced what was known as the Vulgate Version - because done in the vulgar tongue. This became the official, authoritative, exclusive Bible of Roman Catholicism. It was the Bible of the Dark Ages - and largely responsible for those Dark Ages. In its unknown tongue it was read and preached to Celt, and Gaul, and Saxon.

The history of the translation of Sacred Scripture, in the dark day of Papal dominance, is a sad tragedy, reeking in smoke and flames and fumes of burning flesh. John Wycliffe (1320-1384),"the morning star of the Reformation," gave England its first complete translation of the Bible, in the mother tongue, about the year 1380. Using Jerome's Vulgate, he labored twenty-two years to give his people the Word of God in their own tongue. Tennyson has beautifully commemorated this labor of love and disregard of personal welfare in his brief quartrain:-

"Not least art thou, thou little Bethlehem,
In Judah, for in thee the Lord was born;
Nor thou in Britain, little Lutterworth,
Least, for in thee the Word was born again."

But the Roman prelates in Britain took no such sentimental view of this noble work. He was driven from his professor's chair in Oxford, and persecuted almost unto death, but the Lord helped him and saved him from the stake - he died a natural death in seclusion. Forty years later the hounds of Rome dug up his bones, burnt them to ashes, and strewed them on the river Swift. Thomas Fuller moralizing

on this writes:- "They took what was left of his bones and burned them to ashes and cast them into the Swift, a neighbouring brook running hard by. Thus the brook hath conveyed his ashes into Avon, Avon into Severn, Severn into narrow seas, they into the main ocean. And thus, the ashes of Wycliffe are the emblem of his doctrine, which now is dispensed all the world over."

In the year 1408,--28 years after Wycliffe had completed his translation from the Roman Catholic translation, called the Vulgate,--the Convocation of the Province of Canterbury at Oxford resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read, publicly or privately, until approved by ecclesiastical authority, on pain of the greater excommunication. This edict led to great persecution and John Fox, the martyrologist, records for us the sad account of those who suffered death rather than give up the blessed privilege of reading the Word of God.

It is the will of God that His truth shall be known; it is the province of God to provide the illuminator. While the "Revival of Learning"- Pagan and Classical - was stirring the universities of Europe, and being overruled to the furtherance of His own purpose; while Luther was holding aloft the lamp of the Lord in Germany, God was working His will through a liberal classical scholar in England. Prof. Erasmus, erstwhile of Rotterdam, was teaching at Cambridge. To him was imputed the following sentiment - "I utterly dissent from those who are unwilling that the Sacred Scriptures should be read by the unlearned, translated into their vulgar tongue, as though Christ had taught such subtleties that they can scarcely be understood even by a few theologians, or as though the strength of the Christian religion consisted in men's ignorance of it." And on another occasion, speaking of the Gospels and Epistles, he said, "I wish that the husbandman may sing them at his plow, that the weaver may warble them at his shuttle, that the traveler may with their narration beguile the weariness of the way."

It is not surprising that such sentences should find

lodgment in the hearts of a pupil, or that such sentiments should bring forth fruit in the life of a student. William Tyndale, who had first studied at Oxford and then at Cambridge, where under such influence he devoted himself to the study of language and at his graduation went forth an accomplished linguist,- of him, at a later day, was written: "An Englishman who was so complete a master of seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and French, that you would fancy that whichever one he spoke in was his mother tongue."

Master Tyndale went to be Tutor in the family of Sir John Walsh at Little Sodbury - still standing in his native county. Across the great manor table, at meal times, sat the Priests who fared on Sir John's hospitality. With that assurance that comes of superior scholarship - and Spirit-enlightenment - Tutor Tyndale plied the Priests with doctrinal questions and called for a Scriptural answer - much to the confusion of the Scripture-ignorant Priests and very much to the embarrassment of the hospitable hostess, Lady Walsh; who reminded him that learned Doctors, worth hundreds of pounds, held views the very opposite of his; and "were it reason, think you, that we should believe you before them?" It was on one of these occasions that Tyndale remarked: "If God spare my life, ere many years I will cause the boy who driveth the plough to know more of the Scripture than you do." The zealous young Tutor did not stay long at Little Sodbury; he moved on, or was moved on, and went down to London Town.

But the young scholar was a marked man - the Priests had put the stigma of "Protestant" upon him. There was no room at Bishop Tunstall's table for him - he wrote, "understood at the last not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

In six months, in the year 1525, he had left England for good — "Mine exile out of mine natural country, and bitter absence from mine friends." He went to Hamburg

and was driven on to Cologne. There he started publication of his precious manuscripts, but printers plied with wine betrayed him to Cochlaeus, Deacon of the Church of the Blessed Virgin at Frankfort, who notified Henry VIII and Cardinal Wolsey that 3000 copies of "pernicious merchandise" was in printing for England. Through royal and ecclesiastical pressure, from England, the printing was promptly stopped by the city authorities. Tyndale, obeying the commandment of his Master, being persecuted in one city, he gathered up his sacred sheets and fled up the Rhine to the Lutheran headquarters at Worms.

At Worms Tyndale published two editions of his English New Testament. Bishop Lee, afterward Archbishop of York, was traveling on the Continent and heard of these editions. He urgently wrote to King Henry: "I need not to advertise your grace what infection may ensue hereby if it be not withstanded. All our forefathers, governors of the Church of England, have with all diligence forbid and eschewed publication of English Bibles." The Bishops made effort to stop them as they were smuggled into England in bales of cloth and sacks of flour. Officers of the law watched every port. But the merchants, who had financed the printing, saw that they got in. One German writer of that time has written that "the English were so eager for the gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it."

This little Testament in the English tongue created a great stir in England. Churchmen, Statesmen, Schoolmen, railed against it. Sir Thomas More called Tyndale "this blessed apostle of the apostates." Bishop of London Tunstall, and Archbishop of Canterbury Warham, ordered that every copy should be surrendered - thousands had been seized. All copies were to be burned at St. Paul's Cross in London. Cardinal Wolsey sat in purple robed splendor on a great platform, surrounded by Abbots, Friars, and Bishops. The fire was set, the Testaments were cast into the flames, the smoke ascended to

Heaven - "a burnt offering most pleasing to Almighty God." When the lonely translator was told of this he replied: "Rochester and his holy brethren have burnt Christ's Testament; an evident sign verily that they would have burnt Christ himself also if they had had him." "In burning the book they did none other than I looked for; no more shall they do if they burn me also, if it be God's will that it should be so."

Next the Bishops attempted to buy up, and burn up, each edition as they came from the press. Master Augustine Parkington, a merchant trading with Antwerp, was commissioned to make the purchase. Finding Tyndale on the Continent he cheerfully accosted him - "Master Tyndale, I have found a good purchaser for your books." "Who is he?" asked Tyndale. "My Lord of London." "But if the Bishop wants the books it must be only to burn them." "Well, what of that? The Bishops will burn them anyhow, and it is best that you should have the money for the enabling you to imprint others instead." And so the bargain was made. "The Bishop had the books, Parkington had the thanks, and Tyndale had the money." Poor Tyndale, considering this marvelous working of God, wrote: "I am the gladder, for these two benefits will come thereof. I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain with me, shall make me more studious to correct the said New Testament, so newly to imprint the same once again, and I trust the second will be much better than ever was the first."

But the books that flowed from the press could not purchase for him immunity from persecution, or secure for him peaceful habitation. The Churchmen hated him because his translation rejected their ecclesiastical system; he had changed "Priest" to "elders", "Church" to "congregation", "Penance" to "repentance"; with his Testament he was undermining the Papal and Prelatical Church.

Henry VIII hated him because he had said that it

was not lawful for him to put away his wife Catherine; and though he was now an exile he still troubled Henry's conscience. A rich merchant of Antwerp who had been in trouble for selling Tyndale's Scripture, had appealed to Henry's new wife, Ann Boleyn, who was favorable to the Reformation, and who rendered him some assistance. Whereupon he had struck off for her a private copy of Tyndale's translation of Scripture, done in vellum and beautifully illuminated, a masterpiece of the printer's and binder's art. Her name in faded red letters, may still be deciphered on the gilt edges of this famous gift. Henry instructed his royal envoy Vaughan to persuade Tyndale to return to England; but he refused to go. Said he - "Whatever promises of safety may be made, the king would never be able to protect me from the bishops, who believe that no faith should be kept with heretics." This humble servant of Christ did say to Vaughan, "I assure you if it would stand with the king's most gracious pleasure to grant a translation of the Scripture to be put forth among his people like as it is put forth among the subjects of the emperor here, be it the translation of whatsoever person he pleases, I shall immediately make faithful promises never never to write more nor abide two days in these parts after the same, but immediately repair unto his realm, and there humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace wills, so that this be obtained." The translator's offer of his life to secure a translation of the Scriptures for the English people was not accepted. Inside of two years Ann Boleyn had been beheaded in the Tower of London, William Tyndale had been throttled and burned in the Belgian Castle of Vilvoorden. The battle was unequal - one poor scholar against the Crown, the Lords, the Bishops, and the Inquisitorial Kingdom of Darkness.

For thirteen years he was a stranger to his own homeland - an exile that dare not return - a fugitive without a refuge. He was reviled as a heretic, and branded as a traitor, by his own countrymen. He was

hunted like a criminal and captured like an outlaw. In this tragic drama Henry VIII played the leading role - under God he filled the part, in the sacrifice of Christ's servant, that Pilate did in the sacrifice of his Master. The Bishops were the Sanhedrists, and the officers of the law were the heartless soldiers. And there was a Judas.

While Tyndale sojourned in the free city of Antwerp near the end of his earthly pilgrimage he was deceived by a rabid Roman Catholic clergyman named Henry Phillips, into believing that he was his friend - "for Tyndale was simple and inexpert in the wily subtleties of the world." This arch-villain of plausible manners and specious address contrived to win the complete confidence of the unsuspicious and unsuspecting exile. On a certain day Tyndale was lured from his abode and inveigled into going out of the city, when he was set upon and kidnapped and hurried sixteen miles away to the dungeon of the Castle of Vilvorde.

There remains to this day a fragment of a pathetic petition of this lonely prisoner, begging a little favor in his extremity: "your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. A warmer coat also, for that which I have is very thin; also a candle in the evening, for it is wearisome to sit alone in the dark.--- But above all, I entreat and beseech that the procureur may kindly permit me to have my Hebrew Bible, Hebrew grammer, and Hebrew dictionary, that I may spend my time with that study" — faithful even unto death.

Sixteen months this Light-bearer sat alone in the cold and in the dark. It was on a Friday - the day when criminals suffer for their evil deeds - the sixth of October, 1536 - they led him forth and chained him to a post; it was the stake whose shadow was ever across his path of life - and he lifted up his face to Heaven and cried with a strong voice: "Lord, open the King of

England's eyes" - and the executioner's cold fingers closed upon his throat. They burned his lifeless body to ashes, there at the stake, in a foreign land.

His statue stands today on the banks of the Thames, in the city that denied him habitation. Anthony Froud, the historian, says of him: "A man whose history is lost in his work and whose epitaph is the Reformation." Surely he needs no monument made with the hands of man, when his hand opened for us the heavenly Revelation:

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave;
And those wild eyes that watch the wave
In roarings round the coral reef."

God said, Let there be Light: and there was Light!

The Prayer That Was Answered.

William Tyndale paid the supreme price for the privilege of writing and publishing the Word of God, but he set in motion a translation movement which thereafter could not be stayed - he had pried off the lid of Roman suppression and triumphed over the flame of Royal persecution. Thenceforward the English translation was inerasably in his hand; the question was, whose hand would transmit it. Tyndale himself had been publicly condemned all over England by Priest and Prelate; his open Bible had been officiously burned at Oxford and at St. Paul's Cathedral; and the courageous translator had been executed as a criminal at Vilvorden; his charred bones witnessed to all the danger of defying Rome - and London. But God moves in a mysterious way His wonders to perform.

Coverdale's Bible.

The Renaissance of learning that had proved a renovation of spiritual life in the universities of Europe was also working a reformation in Cambridge. William Tyndale came forth from the institution where Erasmus taught, and then there came another destined to be his brother in the glorious work of unlocking the Latin-latched Word of God.

In 1531 Myles Coverdale graduated from the Augustinian Monastery, at Cambridge, with a degree in Canon Law.

Dr. Robert Barnes, the head of this institution, had likened the liturgical reading of the Latin Version to "a cymbal tinkling and brass sounding." These were not meaningless words of criticism, for they were accompanied by a significant gesture; he was diligently circulating Wm. Tyndale's New Testament. Perhaps it was Dr. Barnes who introduced him to Sir Thomas More. Sir Thomas introduced him to Thomas Cromwell, Secretary of State in high favor with King Henry. Through Cromwell, possibly, he became acquainted with Thomas Cranmer, Archbishop of Canterbury. And Myles Coverdale, the quiet-mannered, easy to work with young graduate, was moving in the inner and highest circle of English reformers. These very men, none of whom had cooperated with Tyndale, but who had been active opposers, had come to see the futility of destroying the English Scriptures with fire. The burning of a 3,000 edition had financed a 15,000 edition. Presently the friend of these intolerant reformers is in Europe - in Hamberg, where Tyndale was, in 1529.

Coverdale was a scholar with a great gift for writing the English language, but he was not the linguist that Tyndale was - certainly not in Hebrew and Greek. He was an editor and his Bible was an able compilation. He writes to his friend, Thomas Cromwell:- "I desire but books as concerning my learning: they once had, I do not doubt but Almighty God shall perform that in me, which he of his plentiful favour and grace hath begun."

From 1529 to 1535, somewhere on the Continent Myles Coverdale was working on his English Bible - the whole Bible. He had before him the Latin Vulgate, the Zurich Bible, Luther's German Bible, and Tyndale's English translation - which was not all of the Scripture. In 1535 he put his work in the hands of Jacob Van Meteren in Antwerp, who did the presswork, and then the sheets were sent for binding and publication to James Nicolson of London - there being a law against the importation of bound volumes into England. The finished Bible was a small folio, about twelve by nine inches.

This first complete English version of the Scriptures was also the first to be published in England. It

anticipated Royal sanction on good assurance - possibly of Thomas Cromwell, then in power. At the Convocation of 1534 Cranmer succeeded in having a resolution passed asking the King for an official translation of the Bible into English. It was hoped that this might be authorized by Royal decree. The title of this translation reads: "Biblia: The Bible, that is the Holy Scriptures of the Old and New Testament." The astute Baptist scholar, Prof. T. Harwood Pattison, of Rochester Seminary, comments on this title: "The ecclesiastical term comes first, the vernacula, so dear to our ears, follows." A Scotsman, a follower of John Knox, would say: "The traditional term comes first, the Scriptural title follows." This "Bible" makes no pretension of being an original translation; this is disclaimed at the first: "translated out of Douche and Latyn into English,"---"with the help of 'five sundry interpreters.'"

From the very first of English translation, there may be traced in title, content and verbiage the differences that divided English Protestantism; - there are marks of controversy, competition, and diverging denominationalism. In this particular Bible, there are no obnoxious notes, as in Tyndale's New Testament. Certain ecclesiastical terms are restored. But there were pictures, after the Papal precedent. The Scriptural scenes represented were: The Creation of Man; Moses on Mt. Sinai; The Public Reading of the Law; John the Baptist Preaching in the Wilderness; Jesus Sending Forth His Disciples; Peter Preaching at Pentecost; all of which are characteristic of Papal Bibles. This edition included the Apocrypha in translation.

Coverdale had done his work under the patronage of Sir Thos. More, Thos. Cromwell, and Archbishop Cranmer, - "at the cost and charges of others." The publishers' courtly - some say "florid" - dedication to the King seemingly failed of its object. No license for the circulation of this first edition was granted - yet it was not suppressed. Cranmer evidently was not satisfied; he prepared to have another translation made. Coverdale received no honor or reward from King or Bishops.

Yet this edition became immediately popular. In two

years there were two editions. The folio edition bore the statement, "set forth with the Kynges most gracyous lycece" - the first licensed English Bible.

Matthew's Bible.

Under the Providence of God there went forth another scholar from Cambridge - this was John Rogers. Under the leading of the Spirit of God he went to Antwerp. There were wealthy English merchants - able to finance English printing - and there was an English Congregation. John Rogers became Chaplain to this Congregation. He and the English translator, William Tyndale, became fast friends. Before his death Tyndale put in his hands as a sacred trust his unpublished manuscripts consisting of Joshua through Second Chronicles.

Within a year of the sad, but noble, death of Tyndale, Rogers had put together a composite Bible composed of Tyndale's Old Testament, Genesis through Chronicles, to which was added the remainder of the Old Testament, and the Apocrypha, from Coverdale. The New Testament was Tyndale's last revision of 1535. Rogers was related by marriage to the printer, Jacob Van Meteren, who had done the presswork on Coverdale's Bible; it is probable that he printed this one also. Two London citizens, R. Grafton and E. Whitchurch, met the expenses and completed the work in London.

From its appearance in England, this was a mystery Bible. The title page reads: "The Bible, which is all the Holy Scriptures, in which are contayned the olde and new Testaments truely and purely translated into Englysh by Thomas Matthew." Upon its title-page appeared the words, "Set forth with the Kinges most gracyous lycece." It is, moreover, dedicated to "The moost noble and gracious Prynce Kyng Henry the eyght," to which is appended the signature, Thomas Matthew. Two-thirds of this Bible is Tyndale's translation; the Bishops who had searched his New Testament for errors and heresy would certainly recognize his work under any cover. Following the Dedication by Thomas Matthew is found an "Exhortation to the study of the Scriptures"; this is signed "J. R.", which

are certainly the initials of John Rogers. At the end of the Old Testament are found the initials "W. T." The ultra-Protestant Prologue to Romans had been condemned separately and specially when Tyndale's Testament was under condemnation, but here it was at the head of the Epistle to the Romans. Then it contained many of those strong anti-clerical notes that accompanied Tyndale's translation.

How shall we explain these things? Both Archbishop Cranmer and Thomas Cromwell, the King's Minister of State, approved this Bible. Cranmer committed himself to it - "like it better than any translation heretofore made," and he "would rather see it licensed by the king than receive a 1000 pounds." The Archbishop prays the Minister, in a letter dated Aug. 4, 1537, to show the book to the king, and to obtain a license for its sale, until "we bishops shall set forth a better translation, which I think will not be till a day after doomsday."

Within a week Cranmer was able to tell him that the book had been seen by the king, and leave to buy and sell it freely granted. Grafton, who had advanced so much money for the printing of the Bible, suggested that a royal command should oblige every curate in the realm to purchase one of them, and every abbey six. "They of the papistical sort," he thought, should be compelled to have them. Certainly the book was eagerly welcomed, at home and abroad, for soon after, Grafton was forced to appeal to Cromwell for protection against certain perstical Germans, who were preparing to republish it for "covetousness."

The success of this Bible has been called a stroke of diplomacy: we prefer to see in it the answer of a prayer.

Taverner's Bible

Within two years of the publishing of Thomas Matthew's Bible - which was John Rogers' Bible - which was William Tyndale's Bible - there appeared another Bible in England - the so-called Taverner's Bible. Richard Taverner was a Lawyer - and therefore a "Layman" in the

nomenclature of the Anglican Church. He was a scholar of no mean ability in Greek, and Latin, and English, and German, too, apparently. In 1535 he translated the Augsburg Confession and the Apology into English in time to be used in connection with the framing of the Ten Articles of the English Confession at the Convocation in June 1536. This gave him experience and prestige which emboldened him to bring out an independent translation of the Bible in 1539. It was printed by Byddell and Bartlett, at the Sign of the Sun, in London. There was a second edition within the year. Taverner makes no claim to be more than a reviser of previous translations, and it is evident that it is based upon "Matthewe's Bible." It was of little influence in future translations, but a few of his expressions have come down to us through the King James' Version; such as: "parable" - "ninety and nine" - "the love of many shall wax cold" - "the Israel of God." Dr. Paterson Smyth, the Episcopalian writer, comments: "which was little more than an edition of Matthew's with its more violent polemical notes toned down or omitted." It was almost immediately overshadowed by the issuing of another Bible in England.

The Great Bible.

It was only through the sanction, patronage, or support of powerful political and ecclesiastical friends that a Bible could be published at this particular period of English history. It was through the great influence of Thomas Cromwell, as Privy-Councillor 1531, Chancellor of the Exchecquer 1533, Secretary of State 1534, Vicar-General 1535, Lord Great Chamberlain 1539, that Coverdale's and Matthew's Bibles were published and licensed. But none of the Bibles, thus far published, satisfied the High Churchmen.

It was Thos. Cromwell, supported by Archbishop Cranmer, who proposed to Miles Coverdale, the most tactful and least offensive of the translators, that a revision be brought out that would satisfy the King and the Bishops. This was to be a "National Bible." Notes were promised in the prologue, but must have been removed by the censors.

Coverdale set to work with the assistance of Greek and Hebrew scholars. The revisors made free use of Munster's Hebrew-Latin version of the Old Testament, and in the New Testament much use was made of Erasmus' Latin version and the Vulgate. This new Bible was really Tyndale's work, revised by John Rogers, and again by Coverdale and his assistants.

There was no press in England of the sort that would suit Cromwell's ambition for this Bible - this was to be done in a big and becoming way. In France they found what was wanted. Francis the First in his enthusiasm for superior printing and artistic press work had founded the Royal Printing House, the types of which have been celebrated ever since. Moved by Cromwell, King Henry applied to King Francis for permission to have the forthcoming Bible printed at the Royal Press in the University of Paris. This request was granted; so, Coverdale the translator set out with Grafton, the King's own printer, to have the work done by Regnault, the Royal Printer in Paris. The French Ambassador, learning of Cromwell's interest in the printing, wrote to Paris and suggested that the materials be seized. Shortly thereafter the Inquisitors were let loose on the printing office; "Lieutenant Criminall" seized four great dry vats full of the printed sheets of the Scriptures. These sheets were sold to a Paris haberdasher as waste paper to pack hats in, but were rebought by the Englishmen, who, by spending money freely, managed to escape to England with the presses, type, and printers, themselves. The work was completed in London by Richard Grafton and Edward Whitechurch.

When Henry was asked to authorize this Bible he remarked, "Well, but are there any heresies maintained thereby?" When he was assured that none had been found in it, he replied: "Then in God's name let it go forth among our people." This was the first, and only, royally authorized English Bible.

The frontispiece in this ponderous tome - seventeen by eleven inches - was designed to please the King, and was the creation of Holbein, the court painter. Fraude, the historian, has left us a description of this picture, which Dr. Smyth has quoted. "In the first compartment

the Almighty is seen in the clouds with outstretched arms. Two scrolls proceed out of His mouth to the right and to the left. On the former is the phrase, 'The word which goeth forth from me shall not return to me empty, but shall accomplish whatsoever I will have done.' The other is addressed to King Henry, who is kneeling in the distance bareheaded, with his crown lying at his feet: 'I have found me a man after mine own heart, who shall fulfill all my will.' Henry answers, 'Thy word is a lantern unto my feet.' Immediately below is the King, seated on his throne, holding in each hand a book, on which is written, 'The Word of God.' This he is giving to Cranmer and another bishop, who, with a group of priests, are on the right of the picture, saying, 'Take this and teach'; the other, on the opposite side, he holds out to Cromwell and the lay peers, and the words are, 'I make a decree that in all my kingdom men shall tremble and fear before the Living God'; while a third scroll, falling downward over his feet, speaks alike to peer and prelate - 'Judge righteous judgment; turn not away your ear from the prayer of any poor man.' In the third compartment Cranmer and Cromwell are distributing the Bibles to kneeling priests and laymen, and at the bottom a preacher with a benevolent and beautiful face is addressing a crowd from a pulpit in the open air. He is apparently commencing his sermon with the words, 'I exhort therefore, that first of all supplications, prayers, thanksgivings, be made for all men, for kings' - and at the word 'kings' the people are shouting, 'Vivat Rex!' children who know no Latin lisping, 'God save the King!' while at the extreme left a prisoner at a jail window is joining in the cry of delight as if he too were delivered from a worse bondage." This was quite a novel scene for England, under the reign of Henry the Eighth.

But there was another unique thing about this new Version - there was an inscription on the title page that read, "it was oversene and perused at the command of the King's Highness by ryghte reverend fathers in God, Cuthbert bishop of Duresme (Durham), and Nicholas bishop

of Rochester." Now who is this Bishop of Durham, that sets his imprimature upon this Church-promoted Bible? It is none other than Bishop Tunstall, who standing in a high pulpit at St. Paul's Cross, pointed out two hundred - or two thousand, as the case may be - errors in Tyndale's New Testament, and then with an imperious and indignant gesture flung the fluttering book into the roaring fire before him. Yet, he a scholar, such as he was, must have known that he was signing his name and title to Tyndale's work.

The great size of this Bible, secured at so much pains, evidences the fact that it was designed as a Church Bible and not a Family Bible. Thomas Cromwell ordered that within a specified time after its publication a copy should be placed in every Parish Church in the English Establishment. Latimer ordered it to be chained in the Monastery of Worcester. Bonner put six copies in St. Paul's Cathedral, chained to posts where the people would have access to them, and there is an impressive picture, by an English artist, of a student reading one of these chained Bibles, while the eager faced people surround him. This scene can be understood when we learn that there was a Royal Decree, accompanying the authorization of this Bible, warning the people against any private judgment as to the meaning of the Scriptures.

This Version was called the "Great Bible" because of its seventeen by eleven inches. It was called the "Chained Bible" because it was chained in the Churches. It was sometimes called "Cranmer's Bible"because the Archbishop wrote a preface to the second edition. It was called "Whitchurch's Bible" because he was the printer.

This was the first Bible to follow the order of books in the Latin Vulgate. Doubtful texts were printed in small type for the first time. The Psalter in the Anglican Prayer-Book, as also the "Comfortable Words" in the Communion Service, are from this version. Dr. Simms writes that the Gospels and Epistles in the Prayer-Book, prepared in 1549, were from this Bible.

But trouble was making up for the Bible, at this very time. Reports came to the ears of the King that some of the people were reading the Bible when the Preachers were

preaching. And, also, that the people were arguing loudly and in a disorderly manner over the meaning of the Scriptures. No Bibles were published under King Henry after 1541. In 1543 all Testaments bearing the name of Tyndale were ordered destroyed - this was by an act of Parliament. There followed in 1546 a condemnation of every Bible and separate New Testament, except the Great Bible. Bible reading, in private and in public, was prohibited to apprentices, artificers, journeymen, servants, husbandmen, and laborers, and Bible burning began again. Coverdale's Bibles were burnt along with Tyndale's. The Bishops who had put their names to it, hastened to disown their signatures. Thomas Cromwell having been executed in 1540, Coverdale being without the protection of his powerful friend fled into exile. On the 28th of January, 1547 "Henry VIII, King of England and On Earth Supreme Head of the Church of England," died, and his son reigned in his stead.

Reign Of Edward The Sixth.

When Edward VI succeeded to the throne he was an infant - which in English legal usage means that he was in his minority - he was ten years of age. As a Prince he had been "crammed by Cranmer." The Reformed Archbishop of Canterbury had done a good work, for at his coronation, according to custom, three swords of his three kingdoms - Great Britain, France, and Ireland - were formally presented before him, but he surprised his noble inductors into office by boldly contending that one sword was wanting. Upon being interrogated, he said his part splendidly: "That is the sword of the Spirit, and ought in all right to govern us, who use these for the people's safety, by God's appointment. Without that sword we are nothing; we can do nothing. From that we are what we are this day - we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virture, grace, salvation, and whatsoever we have of divine strength."

The young King happily cooperated with the Reformers of his Kingdom. Henry had made the Church of England

independent of the Pope; Edward, and his controllers, made it distinct from the Papacy in doctrine and practice. In his less than seven years' reign the Reformation was carried a long ways forward. The "Bloody Statute" and other acts were repealed by Parliament; priests were permitted to marry by formal statute; English displaced Rome's Latin in the services of the Church; pictures of Christ and images of all kinds were removed from the Church buildings by Royal injunction; and, while no new translations were made, not less than thirteen editions of the whole Scriptures, and thirty-six editions of the New Testament, came from the press. In his dying moments Edward fervently ejaculated, "O my Lord God, defend this realm from Papistry, and maintain thy true religion, that I and my people may praise thy holy name for Jesus Christ's sake!"

The Reign of Bloody Mary.

Mary Tudor succeeding Edward the Sixth was, as it were, a Jezebel succeeding a Josiah. Mary was the daughter of Catherine of Aragon, and therefore the granddaughter of Ferdinand and Isabella, of Spain. She was brought up under the tutelage of Roman Catholic priests, and in after years never veered from their system of intolerance and bigotry, in her attitude to the Holy Scriptures and the Protestant Reformation.

On the execution of Ann Boleyn, King Henry's second wife, in 1536, Mary acknowledged the nullity of her father Henry's marriage to her mother, and also his supremacy over the Anglican Church. This with other external compliances with her father's wishes placed her in line for the Crown, on the immature death of her younger brother Henry VI. She came to the Throne in 1553. The Protestants of Suffolk accepted her regency upon her promise to them that she would make no change in the religion that her brother had established; but being crowned Supreme Sovereign and Head of the Church of Christ in England she showed an utter disregard for the Sword of the Spirit and a cruel affinity for the Sword of State; violating her promises to the Protestants of Suffolk, and placing her Sword under orders to the Pope, she boasted "that she was a virgin sent by God to ride and tame the

people of England," and her blood purge of Protestants and the Protest Bible began.

Lady Jane Grey, her Protestant rival to the Throne, was executed with her father, husband, and supporter Sir Thos. Wyatt. Cardinal Pole came as the Pope's Legate to direct the work of death and destruction. Bishop Bonner and Bishop Gardiner, the Romanists, were restored to their Bishoprics; Protestants were deposed and Papists restored in their stead. Mary, to strengthen her hands in persecuting the Protestants, at home and abroad, married Philip II, son of Charles V of Spain, who with his father were the bloody persecutors of the Protestants of the Netherlands.

The powers of Hell were turned loose on English Protestantism. The methods of the Inquisition were brought over from the Continent. Bibles, and books on the Bible, were banned and burned. Those that had promoted Bible translation, or publication, or would not recant the Bible doctrines which they had come to embrace, suffered Rome's inveterate hate of all who love or publish forth the truth.

Hume, the historian, estimates that in the Marian persecution two hundred and seventy-seven persons were burned at the stake in a period of three years. There were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, servants and laborers, fifty-five women, and four children. Among those that were burned in the fire at Smithfield were John Rogers, the courageous Bible publisher, and three reformed Bishops: Bishop Latimer of Worcester, Bishop Ridley of London, and Archbishop of Canterbury - the last one protesting to the end that the Papacy was the kingdom of the Anti-Christ and that the Pope was the Anti-Christ.

Mary, Queen of England, and Supreme Head of the Church of Christ in that Kingdom, departed this life on November 14, 1558, to stand at the judgment bar and face the endless fires of Hell.

The Geneva Bible.

God ordains the wrath of men and women to praise Him. The Marian persecutions had, at least, one beneficent effect. When the daughter of Catharine of Aragon

ascended the Throne, the Reformationists knew what to expect, and they fled to Reformed countries for refuge. Archbishop Cranmer advised others to flee; he, himself, stayed at the post of duty until he was led to the stake. Of the eight hundred to a thousand that fled, there were five Bishops, five Deans, fifty eminent Divines, and many distinguished scholars of the Puritan and Presbyterian schools. Some of these went to Holland, some to Germany, but many that had come under Calvin's influence went to Switzerland. Among those, who were presently found at Geneva, were Miles Coverdale, William Whittingham, Thos. Sampson, an Oxford man, and Anthony Gilbey, a Cambridge man. These all came under the light of John Calvin, and into company with Theodore Beza, the leading Biblical scholar of his day.

Whittingham, a senior student, who had distinguished himself at Christ Church, Oxford, had gone to Europe in 1550, and had married a sister of Idelette de Bures, the wife of Calvin. During the reign of Edward he had returned to England, but upon the ascendancy of Mary he fled with the many others to Geneva. Here he sat beneath the ministry of John Knox, in the English Congregation, and heard that faithful watchman in Zion blow his "First Blast Of The Trumpet Against The Monstrous Regiment (Reign) Of Women" - his anti-Marian sermon that was put into print and widely circulated among the Puritans of England and the Continent. This positive note against the sovereign reign of queens must have struck a responsive chord in the breast of Wm. Whittingham, for then and there he was ordained to the ministry, and presently succeeded Knox as Pastor of the English Church.

Wm. Whittingham, the Oxford scholar, during his connection with the English Congregation in Geneva, prepared and published a New Testament, according to the ideas and principles of the English Puritans; this came from the press of Conrad Badius, at Geneva, in 1557 - it was printed with silver type and with the generous contributions of the English exiles in that free-city of Switzerland.

This English New Testament had several distinguishing characteristics. It appeared without the name of the

translator, but it had an introduction by John Calvin, the brother-in-law. In size it was very small, 16 mo., a little over five by three inches. The type was Roman, instead of the old block-letter. Tyndale had used Roman type in Exodus, Leviticus and Deuteronomy. Italics were used to indicate words supplied to complete the sense of the original - after the manner of Beza's New Testament of 1556. The verses were printed so as to make each a separate paragraph. Each verse was numbered, as in Stephens' Greek New Testament of 1551. It was based largely on Tyndale's New Testament, and carried out Coverdale's idea of marginal notes, and these notes were thoroughly Calvinistic. Only one edition of this Testament came from the press.

The publication of Whittingham's anonymous New Testament gave great impetus to the bringing out of the whole Bible at Geneva. The Puritan scholars in enforced inactivity in that city viewed their circumstances as providential - in respect to freedom of action, access to a diversity of material, and a remarkable association of talent. These godly exiles, tempered and refined in the fires of persecution, set to work with a holy zeal - "working night and day." So self-effacingly did they work that no one, at this day, knows who was foremost among them - the chief part has been ascribed to nine different men. The truth is, this was a council of Independents at work. Whittingham was prominent, if not foremost, among them. Then there was in close association with him Anthony Gilbey and Thos. Sampson. The experienced Coverdale was there, but it cannot be known how much he did. There, also, was Christopher Woodman, Thos. Cole, John Bodleigh, John Pullain, all zealous Calvinists.

There was a wealth of basic material at hand; the old Hebrew and Greek transcripts; Jerome's Vulgate; Beza's revised Latin Version; the French Version which Calvin had revised three times in thirteen years; the revised German Versions; Cranmer's Great Bible; Whittingham's English New Testament, which was their inspiration, and which when amended by the group, was embodied in their Bible, just as Tyndale's work had been incorporated in the two previous Bibles.

After two years of diligent application the finished product was put into the hand of the printer, Rowland Hall, with the financial backing of the English Congregation, who had sustained the translation work from the beginning. It came from the press in 1560 - three years after Whittingham's New Testament. It was, at once, the most scholarly and, yet, the most practical Bible of its day. The Great Bible was a Churchman's Bible and a Bible for the Church. This Bible was a Reformer's Bible and was designed for the people of the Churches - it was a "Family Bible." In size it was about ten by seven inches. It followed the model of the Whittingham Testament in every way. From it there had been eliminated the interior padding of the Apocrypha; the offensive and superstitious pictures were gone. To it were added - from time to time - maps, tables, a catechism, a metrical version of the Psalms, and a Bible Dictionary. But it was its marginal notes that identified it for what it was - a party Bible. The notes and comments were Calvinistic in Theology, Presbyterian in Polity, and Puritan in Worship. But let us follow this remarkable and superior English Bible, born in a foreign country, back to the homeland.

The Reign of Queen Elizabeth.

The death of Mary Tudor, whom the people called "Bloody Mary," was an occasion of great rejoicing in Britain; the pall of the kingdom of darkness was lifted; the shadow and fear of death fled away; the light of Divine truth began to be shed abroad again - Church-bells rang, Te Deums were sung, bonfires lit the countryside, and there was shouting and torchlight parades in the city streets.

Princess Elizabeth, daughter of the Protestant Queen Ann Boleyn and full sister of Edward the Sixth, came to the Throne in the midst of great expectation and rejoicing. Her entrance into London and her Coronation were accompanied with the colorful glamor and pageantry of the times. As the royal procession swept through the streets with tossing plumes and flying banners, with glittering steel and shimmering satin, and Princess Bess riding high in regal splendor, they came to the little

Conduit in Chepe. There they were accosted by an impressive figure. The shouting ceased and the crowd parted. An old, old man with long robe and flowing locks advanced in slow dignity to the presence of Her Grace, and spoke in solemn hollow tones: "I am Time." "Time?" quoth she, graciously, "and time it was that brought me hither." Then demurely stepped forth a sweet-faced maiden, clothed in pure white, and innocently said, "I am Truth, the daughter of Time," and with a curtsey she lifts to Her Grace's extended hand a book and on it was written, "The Word of Truth" - it was the Holy Scriptures in the mother tongue. Elizabeth raises it reverently, with both hands, and presses it to her lips and then to her heart, while the crowd shouted, again and again, its approval.

One other incident of the Coronation ceremonies revealed the longing of the people for a Queen who was propitious to the translated Scriptures. Lord Bacon tells the story. On the morrow of the Coronation it was the custom to release prisoners as a show of royal amnesty. On this particular day a courtier stood up boldly and cried out in a loud voice, that there were five most worthy prisoners unreleased, who had long been shut up so that they could not speak to the people - these he named as Matthew, Mark, Luke, John, and Paul.

When the good tidings of these things went abroad and the lonely exiles heard say that the new Queen was truly Protestant, they took heart and came home, bringing their royal banned Bible with them. Of course, it had a "Dedication to the Queen," as the custom was; and it read in part as follows: "To the most virtuous and noble Queen Elizabeth, whom God hath made our Zerubbabel for the erecting of this most excellent Temple," and then it earnestly calls on the Queen to stamp out idolatry and to put the murderous idolaters to death - Lex Talionis. There was something else in this home-coming Bible, and this was an innovation; it contained "An Address To The People." This was the people's Bible and the common people received it gladly.

"Good Queen Bess" removed the ban from all Versions and gave the exclusive right of publication to John Bodley, whose name still lives in the great Oxford Library.

This was the Bible of the Puritan movement. This was the Bible of Bacon, and Spencer, and Shakespeare, and Bunyan, and Cromwell, and Cromwell's Army. In 1643 there was published "The Soldier's Pocket Bible," for the "Roundhead Army" - "which doe shew the qualifications of his inner man, that is, a fit Soldier to fight the Lord's Battels." The Psalm-singing fighters carried these portions of the Puritan Bible, into battle, over their hearts.

This was the first Bible published in Scotland, and because it was printed by Thomas Bassadine, it was generally called the Bassadine Bible. This was the Bible of Knox, and Calderwood, of Henderson, Baillie, and Gillespie. This was the Bible of the Scotch Kirk, and became the Cotter's Bible, read beside a thousand humble hearthstones.

This was the Bible that came with the early English colonists to James Town, and with the Pilgrims to Massachusetts, and many a Scotch and Scotch-Irish colonial family brought a copy of this Book as an "old family Bible." The high esteem for this Version is seen in America as late as the War between the States. The Soldier's Pocket Bible was printed from this Book in five distinct editions - about 50,000 copies - for distribution among the Federal troops.

For almost a century after its issuance it reigned supreme over other Versions in England and Scotland, and the Colonies. It ran through more than a hundred and sixty editions; not less than forty editions appeared after the publication of the King James Version. This Bible multiplied because it was the people's Book; it lived because it was the life of God's people.

The Bishops Bible.

But the Battle of Bibles was not yet over. The Reformation in all its parts was a religious struggle, and the contest over Scripture translation was inseparably interwrought into the strife. This battle was further complicated because the Reformation was producing a political revolution in Europe and in Britain. Henry the Eighth for personal and political reasons had rejected the authority of the Pope of Rome; but he had retained Papal authority in himself - he was the Supreme Sovereign of State and

Church. But Henry had inverted the order of his dual office; according to his Erastian theory Henry the King was superior to Henry the Pontiff. He consistently administered the affairs of State and Church that way. The progress that the Reformation had made in his Kingdom necessitated his making certain concessions - as in Bible translation - for policy's sake. Henry only cracked the portals of England to the Reformation; his son Edward would have thrown them wide open - to vernacular translation, certainly. Mary Tudor, the Romanist, under the thralldom of the Roman Pope, would have shut and locked the portals, forever.

Elizabeth began her reign with fair pretense; she publicly kissed and hugged an English Bible, and graciously thanked the people for the gift, but when her courtier called for the release of the "Four Evangelists" she circumspectly remarked, "That it was best first to inquire whether they would be released or no." Her conduct at first was conciliatory enough to dissuade John Knox from blowing his "Second Blast Against The Regiment Of Women." She directed that the Great Bible be put back in the Churches, and that a large part of the service be read in English.

But Elizabeth, the daughter of Henry, Supreme Head of the Anglican Church, was far from being a full fledged Protestant. She retained a number of Romanists in her Privy Council; she was still a worshipper of "The Virgin"; and she imposed a Romanist derived Liturgy on "The Church", by Parliamentary Law. Poor Coverdale, who had been in exile under Mary - staying with his brother-in-law Macalpine, Chaplain to the King of Denmark - had returned to his native land with great hope for a peaceful and useful old age, and been made Rector of St. Magnus, but failing to conform to Elizabeth's "High Church" ritual, he was cast out and died in "great poverty."

It is not hard to understand why the immediately popular Genevan Bible was not allowed to supplant the Great Bible without a competitive effort. The Bishops quickly pointed out to the Head of the Church notes in the Reformed Bible that condemned the whole Prelatical system of the Anglican Church. Such, for instance, as the note on

Revelation IX:3, where the locusts out of the pit are interpreted as being "false teachers, heretics, and worldly subtil prelates, with Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Batchelors and Masters of Artes, which forsake Christ to maintain false doctrine." The crownswhich the locusts wear are interpreted as being proud titles in which the priests boasted themselves, but "which in deede belongeth nothing unto them." "Bishops" are explained as only pastors, doctors and elders. "Deacons" were only almoners. "Beggarly elements" are Easter and Whitsuntide ceremonies and celebrations. So the Lambeth Bishops took offense at the Genevan Ministers, and very early in the reign of Elizabeth Parliament took steps "for reducing of diversities of Bibles now extant in the English tongue to one settled vulgar, translated from the origional."

Archbishop Matthew Parker of Canterbury was to be the Editor. Among the erudite translators were some eight or nine Bishops. Their source material was the Great Bible, Castalio's Latin translation of 1551, and even the Genevan Bible, through the tolerance, or policy, of Archbishop Parker. It came from the press of Richard Jugge of London in 1568. It was another "Church Bible", sixteen by twelve inches. The remarkable thing about it was that while it had a discreet Preface it had no Dedication. Convocation made its use mandatory in 1551; it was to take the place of the Great Bible and also to exclude the Geneva Bible. That the Bishops Bible could not and did not supplant the "Puritan Bible" is seen in the record of its publication. In the fifty-five years between its first and last issue (1551-1606) there were twenty editions; while in the same period the Geneva Bible had one hundred and twenty editions.

The Douay Bible.

We would mention one English translation that is often by-passed by those who write on this subject. The reason for calling attention to it is to show the exceeding harmfulness of wresting the Scriptures to conform to a religious bias; as, also, to illustrate a parallel case in the most recent English Version.

As many Protestants fled to Europe on Mary's coming to the Throne, so many Roman Catholics fled to Europe before Elizabeth's ascendency and Act of Uniformity. At the instigation of William Allen, head of the newly established Roman Catholic College at Douay, then a city of Flanders, an English translation agreeable to the views of these Catholic exiles was made. "This was also part of a far-reaching plan to win England back to Romanism." (L. F. Gruber.) A New Testament made under the supervision of Gregory Martin, from the Vulgate, appeared from the press at Rheims in 1582. The Old Testament was not published until 1609-10. The explanation given for the long delay in issuing the Old Testament was the poverty of the translators in their exile - evidently the very opulent Mother Church was not financing this project - when before the public no Catholic was permitted to read without a written license. The New Testament was reprinted by the Catholics only three times. The Old Testament was republished only once from 1582 to 1750 - a period of 168 years.

When the translators came to the verse which we have in the King James Version at Genesis 3:15 - the most important verse in the Bible, containing the first promise of a Divine Mediator, virgin-born, vicariously dying, in the redemption of His seed, and the destroying of the Serpent and his power - "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" - this the Romanists completely subvert and invert to conform to their false system, and make to read: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" - thus making the woman the Divine Mediatrix, and the Church a Matriarchate. At Hebrews 11:21 the Papal translators open the door to the worship of the cross or crosier by this rendition: "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped the top of his staff."

On the appearance of this Version Sir Francis Walsingham called on the learned English Presbyterian, Thomas Cartwright, to "refute the translation." After he had

made considerable progress in this worthy work, he was prohibited from proceeding farther by Archbishop Whitgift, who judging it improper that the defense of the doctrine of the Church of England should be committed to a Puritan, appointed Dr. Wm. Fulk in his place. Dr. Fulk produced a scholarly refutation in 1617. The following year Archbishop Abbot brought out Cartwright's splendid work.

The King James Version.

The sequence of English Versions of Sacred Scripture is closely inwrought with the succession of English Sovereigns, of that period of English history.

Of the enemies of the Calvinistic Reformation in France perhaps none were more inveterately intolerant, more bitterly hostile, than the House of Guise. Charles de Guise, Cardinal of Lorraine, made several attempts to introduce the Inquisition into France. He was a promoter of the wars against the Huguenots; and with his brother the Duke of Guise (Francois de Lorraine) was implicated in the "Massacre of Saint Bartholomew." Mary of Guise, the sister of the Cardinal and the Duke, married James the Fifth of Scotland, whose only surviving child was Mary Stuart, later Queen of Scots.

James the Fifth died a few days after Mary was born. The Roman Catholic Cardinal, Beatoun, crowned Mary Queen of Scots, before she was a year old, and then usurped the regency of the Kingdom. Mary was married by Papal arrangement to the Dauphin of France in April 1558, and with her husband, Francis II, ascended the Throne of France in 1559. Francis died in 1560, without issue, and Mary, at the invitation of the Scottish Estates, returned to Scotland.

When she returned to her native land she was zealously attached to Roman Catholicism, but Scotland was being rapidly transformed into a Reformed Land by the prayers and by the work of that Purist Reformer, John Knox. At an interview between the beautiful and intellectually brilliant Queen and the spiritual Father of that Country, the Reformer discerned beneath the fair face and vivacious wit the intents of a Papal heart, and administered

a rebuke that left her in tears.

Mary's Romanist religion was abhorred by a number of the Nobles of the Country, and was detested by the common people generally. She attempted to open the Royal Chapel for Catholic services, but the people drove away the priest with a broken head and the Queen yielded to the popular will and had mass celebrated in private. In 1565 Mary married Lord Darnley, whom she gave the title of King. In 1556 the Queen joined the King of France, the Pope of Rome, and some other affiliates of the Papacy in promoting a Catholic League for the extirpation of heresy, and she attempted the restoration of Popery in Scotland. A part of this would have been the suppression of the Geneva Bible - the national Bible of Scotland - which she hated because of its anti-Papal, anti-Prelatical, anti-Liturgical notes.

About 1567 Mary was imprisoned on the charge of having murdered her husband, but escaped her island prison with the aid of George Douglas, an 18 year old youth, and fled to England. Queen Elizabeth had her confined at Bolton Castle, Coventry, Fotheringay, as not yet cleared of the charge of murder. She was soon after sentenced to be beheaded for conspiracy against Elizabeth.

The night before her execution, Mary solemnly swore on a Bible, that she was innocent of the charges against her. But the Earl of Kent, looking down at the book she had placed her hand upon, observed that it was the Catholic Bible - the Douay Version - and bluntly objected that that book itself was false; whereupon Mary remarked, "Does your Lordship believe that my oath would be better if I swore on your translation, in which I do not believe?"

King James.

James was the son of Mary Queen of Scots and her husband Lord Darnley. He was born in January 1566 - an only son. Lord Darnley was murdered in June 1567. Mary married James Hepburn, Earl of Bothwell, in May 1568. She was imprisoned on a little island in Loch Leven and abdicated in favor of her son James, under the Regency of her half-brother, James Stuart, Earl of Murray. James was brought up in an atmosphere of Scotch Presbyterianism and in his youth showed much aptitude in theological studies.

He assumed the reins of government when he was but twelve years of age. In 1590 he married the daughter of the King of Denmark, and on his honeymoon he visited the General Assembly of the Church of Scotland, then in Session. He was in a mellow mood and delighted the hearts of the Commissioners with an address of fervent loyalty to the distinctive doctrines and practices of the Scotch Kirk. With his hands raised on high in an appeal to Heaven to witness to his truthfulness, he praised God "that he was born in such a time, as the time of the light of the gospel, and to be king in the sincerest kirk in the world. The kirk of Geneva keepeth Pasch (Easter) and Yule (Christmas). What have they for them? They have no institution. As for our neighbor kirk of England, it is an ill-said mass in English, wanting nothing but the liftings."

Of the Anglican Bishops he said, "Their order smelled vilely of popish pride; and they were a principal branch of the pope, bone of his bone, and flesh of his flesh: that the Book of Common Prayer was the English mass-book: and that the surplice, copes, and ceremonies were outward badges of popery." "I charge you, my good people, ministers, doctors, nobles, gentlemen, and barons, to stand to your purity, and I forsooth, so long as I brook my life and crown shall maintain the same against all deadly." This was a very politic speech for the twenty-four year old Sovereign. Dr. R. C. Reed, the Southern Presbyterian historian, laconically remarks on James' effort, "There was never a more propitious moment for James to have been translated than that. Unfortunately it could not be, and two kingdoms were none the better off because it could not be."

The Guise and Stuart blood that coursed in James' purple veins moved him to aspire to the perilous height of the "Divine Right" of Kings. He was jealous of the Erastian dominion of his cousin, Queen Elizabeth of England, and he fain would emulate her authority, over the Kirk of Scotland; for "he saw how beautifully the scheme worked in England, how Elizabeth as head of the Church, and with the power of making bishops in her own hand, was able to regulate everything from the standard of doctrine down to the 'bib and tuck' to be worn by the parish priest."

James' vainglorious pretense and ambitious effort to establish such domination brought forth a deserved rebuke from that redoubtable defender of the sole Headship of Christ over his Church, Andrew Melville. Said this courageous rebuker of Royal aggression, "I must tell you that there are two kings and two kingdoms in Scotland; there is King James, the head of the commonwealth; and there is King Jesus, the head of the Church, whose subject James VI is, and of whose kingdom, he is not a king, nor a head, nor a lord, but a member. We will yield to you your place, and give you all due obedience; but again I say you are not the head of the Church." But James got to be the Head of the Church.

When Queen Elizabeth died in 1603 she named James VI of Scotland as her successor on the Throne of England and Head of the Anglican Church. James VI of Scotland became James I of England. The new King's entry into England was a "triumphal entry." As he journeyed down to London Town great throngs lined the way, cheering the King. The Lords and Nobility entertained him with pageants and feasting, with hunting in the parks and bear-baiting. But there was no getting away from the great religious issue of the England of that day.

The Anglican Bishops viewed the coming of this "Scotch Presbyterian" as the descent of a "Scottish mist"; while the Puritans held high hope of a new era under the favoring reign of this Presbyterian King. At Wilton there met him a distinguished representation of Nonconformist Ministers eight hundred in number, with a petition signed by seven hundred and fifty others. They petitioned the King for relief from Elizabeth's "Act of Uniformity" which imposed the Prayer Book and its Liturgy upon those who could not conscientiously conform. They complained that passages from the Great Bible and the Bishops Bible in the Prayer Book were inaccurate translations. The Episcopal author, Treadwell Walden, says of this: "So the gathering struggle of the adherents of the Genevan Bible with those of the Church Bible, came to an issue in the field of the common Liturgy. The Prayer Book was the battle-ground and the present Version (King James) was the result of the battle:" Dr. Henry Alexander White, Columbia Seminary

historian, comments on this Petition: "They raised no objection to the Episcopal form of Church government. They demanded an educated, spiritual ministry, and the abolition of the square cap, white surplice, and the sign of the cross in the ritual." The King so far listened to the Petition of the Puritans as to accede to their request for a Conference with the King and the Bishops.

Hampton Court Conference.

The King went on to London, but a frightful plague broke out and James retired to the Palace of Hampton Court, a gift of Cardinal Wolsey to Henry the Eighth, picturesquely situated up the Thames. The Hampton Court Conference convened on January 14th, and continued on the 15th and 18th, 1604. There were nine Bishops, six Deans, and one Archdeacon, present. There were four Puritans to confront them - this was James' idea of fair-play. The Bishops were arrayed in Episcopal robes, as when they sat in the House of Lords. The other Divines wore the scarlet gowns, customary to Doctors of Divinity. The Puritan representatives - may their names be kept in everlasting remembrance: Dr. John Rainolds, Dr. Thos. Sparke, Dr. Lawrence Chadderton, and Mr. Knewstubs - were clothed in simple cloth gowns commonly worn by merchants. There were also present some members of the Privy Council, five ecclesiastical lawyers, among whom sat a solitary "Dissenter" - a Scotch Presbyterian Minister. The drawing-room of Hampton Palace presented a lurid spectacle, with its brilliant assemblage.

King James Stuart was in his element here. He proudly conceived of himself as a Solomon, at the Head of the British Theocracy; and now, he, the Lord of all the Lords of his Kingdom, and the Over-Bishop of all the Bishops of his Anglican Church, would preside over the Ecclesiastical and Theological intelligentia of the whole realm.

James was definitely committed against any reform in Church government. Before leaving Scotland he had published his treatise, "The Basilican Doron", in which he pronounces the republican ideas of the origin of power from the people "a puritanical novelty." He was now

under the "High-Church" influence of that dominant Anglo-Catholic, John Whitgift, Archbishop of Canterbury, to whose presence at the Conference was probably due the oft-repeated and repellent slogan, "No Bishop, No King!" The Moderator's bearing throughout was one of superior arrogance to the Puritan scholars present - even to the spokesman of the group, Dr. John Reynolds, President of Corpus Christi College, Oxford, a Linguist whose abilities were everywhere recognized in the English Universities. When a Puritan inadvertently referred to the Scotch Presbyteries, the King blazed out a charge that the Puritans were trying to displace the Episcopal form of government with Scotch Presbyteries: "A Scottish Presbytery agreeth as well with a Monarchy as God with the Devil. Now Jack and Tom and Will and Dick shall meet and at their pleasures censure me and my council---let that alone." The delighted Bishops cried out in acclaim, "A Daniel come to judgment!" - and gave it as their opinion that "not since the day of Solomon had so wise a King sat on a throne." Archbishop Whitgift gave it as his opinion, "that undoubtedly His Majesty spake by the special assistance of God's Spirit." Thus the Bishops understood that as long as James was King there would be Bishops - Bishops in the English Bible and Bishops in the English Church.

For three days the controversy between the Anglican Bishops and the four Hebrew children raged - the Presiding Officer taking a chief part in the debate. The Prayer-Book with its faulty quotations, with its law enforced Liturgy, was the storm-center. The petitioning Puritans received no relief for their consciences at all. There were a few verbal revisions of no importance whatever. There were slight additions of some forms of Thanksgiving at the close of the Litany. There were a few more questions and answers, in reference to the sacraments, placed in the catechisms; but the Prayer-Book was unaltered and unreformed - the sign of the cross was still there; the kneeling at the altar was still there; the responses were still there; Christmas and Easter were still there. James closed the Prayer-Book issue with this Episcopal dictum: "I will have one doctrine, one discipline, one religion in substance and ceremony."

Then he burst out against the Puritans with an angry shout, "If this be all your party have to say, I will make them conform or I will harrie them out of the land or else worse!"

It was near the end of what appeared to the Puritans to be an utterly futile conference that Dr. Reynolds moved His Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of Henry the Eighth and Edward the Sixth were corrupt, and not answerable to the truth of the original. This disparagement of the Establishment's two official Bibles was met by the Bishops with superior disdain. Bishop Bancroft of London growled, "If every man's humor should be followed, there would be no end of translating."

But what was going on in the mind of this self-supposed Solomon - whom Henry the Fourth of France called "The wisest fool in Christendom"? Dr. Reynolds' motion fit in with James' vainglorious plans exactly. After being in England a half year he knew the situation concerning the Scriptures in the Churches. The antiquated and ponderous old tome, called the Great Bible, could still be seen in some old country Churches, chained in the shadows with a rusty chain. But it was not eagerly read, as it had been when it was put there three-score years before. The unwieldy and badly worded Bishops Bible, that was to supplant the older ones, had never caught the ear of the people, nor satisfied the scholarship of the University men. James knew it was faulty, though doggedly adhered to by the Bishops. There was a third Bible, a scholarly Bible, a pleasing Bible, a convenient Bible, and it was outmoding and outselling the other two Bibles four to one: this was the Genevan Bible.

But James Stuart hated the Genevan Version. It was an outlandish book that did not accord with his inflated conceptions of the "Divine Right of Kings", or of "Passive Obedience". When he read the marginal note on Exodus 1: 17, "But the midwives feared God, and did not as the king of Egypt commanded them," with the comment of the translators, "Their disobedience to the king was lawful, though their dissembling was evil," he cried out, "It is false, to disobey a king is not lawful; such traitorous conceit

should not go forth among the people." At II Chronicles 15:16 he read that Asa "removed his mother from being queen, because she had made an idol in a grove"; with the marginal note, "Herein he showed that he lacked zeal, for she ought to have died." His mind naturally went back to his own mother, Mary, Queen of Scots, and her Roman idolatries; or to Queen Elizabeth worshipping before a crucifix. So it is understandable why he said on this occasion, "I have never yet seen a Bible well translated into English, and the worst of all the translations I have seen is the Geneva."

In the mind of James I there was not one purpose behind the new Version but several. Principally James purposed that this should be The King James Version - His Majesty's literary and religious monument. There was certainly a political purpose back of the new Version. This purpose was one of unification, which might be deduced from the record - "His highness wished that some special pains should be taken in that behalf for one uniform translation, and this to be done by the best learned in both universities; after them to be revised by the bishops and the chief learned of the church; from them to be presented to the Privy Council; and, lastly, to be ratified by his royal authority. And so this whole church to be bound upon it, and none other." This was to be a Church Bible, revised by Churchmen, under the control of Bishops, and the King the Head of the Establishment to be the final censor.

Yet there was a gesture of conciliation in the very act of discarding the three standard versions: the Episcopal Bishops' Bible, the Puritan Geneva Bible, and the Catholic Rheims - Douai Bible - for they were each to have a place in King James' Version. The Bishops' Bible was to be basic in the revision and to be altered as little as the original would permit. The Genevan Bible was to be used where its superiority or accuracy could not be denied. Certain Anglo-Catholics saw to it that the Rheims New Testament played an important part in the revision. One authority, Dr. Carleton, finds 3000 places in the New Testament where the Rheims Testament influenced the new Version. Jerome's Latin Vulgate had an extensive influence. James who personally made the rules to regulate the

revision, laid down in his fourth rule the following dictum: "When a word has divers significations, that is to be kept which hath been most commonly used by the most ancient fathers." This, says Dr. Plumptre, "substitutes ecclesiastical tradition for philological accuracy." But James knew what pleased the High-Church Anglicans, and the Catholics of his realm.

James' list of revisers certainly included the scholarship of the Anglican Establishment - "Clergy" and "Laymen". There were Puritans among the Churchmen and some of the consultants were not members of the Establishment. But the Bishops were in control. The list bore the names of fifty-four distinguished linguists, divided into six companies, who were to set to work simultaneously in Westminster, Oxford and Cambridge.

The Hampton Court Conference had been held in January 1604. Convocation met in March, but the Bishops were at no pains to set in motion the King's plan to supplant the Bishops Bible; they were "inclined to a policy of masterly inaction." It took the King two whole years to get the indisposed Bishops to work. Very little detail is known of the four years' labors of the forty-seven scholars who wrought, week by week, in the work. It is well known that the King from Scotland put none of his personal funds into the work; the Church had to bear the expenses - assisted by the printer - which were altogether inadequate for the kind of service rendered.

In 1611 there came from the press of Robert Barker, in London, a ponderous folio volume, seventeen by twelve inches, which would have to sell at about 40 L. a volume. The King James Bible was still a "Church Bible", for the Bishops to read and explain, from lecturn and pulpit. Its issuance was far from stopping the Battle of Bibles. Inasmuch as it retained the homely phrases of Wm. Tyndale, and the smooth sentences of Miles Coverdale, it was agreeable to Churchman and Puritan alike; but inasmuch as the Genevan sideline theology was gone, and the Prelatic and Liturgic textual distortions were still there - the bruit of battle was on again - the true Reform Party would not be satisfied with anything short of a purely purged and Reformed Scriptures.

The Bishops had taken good care of their Prelatic pretensions; where the Genevan scholars use "overseer" for "episcopas" the Anglicans use "bishop", with "apostolic succession" implication (Phil. 1:1; I Tim. 3:2; Tit. 1:7). With these passages in hand, James afterward returned to Scotland to force Episcopal Bishoprics on that land of Presbyters. The word "ecclesia" sometimes rendered "congregation", in the Genevan New Testament, is always "church" in the Testament of the "High-Church" party. The Prayer-Book Liturgy with its Papal symbolism was carefully guarded by the unwarranted translation of the Greek "stauros" by the word "cross" - following the Latin Vulgate; this left the door of English Protestantism open to the superstition and idolatry of the Pagan cross. The word "passover" at Acts 12:4 is arbitrarily rendered "Easter", though one is a Jewish ordinance, and the other a Heathen festival, that do not coincide chronologically, but in the minds of the Bishops this, in a way, justified the annual celebration of their semi-Pagan, semi-Papal, festival. The objectionable Calvinistic notes, of the Geneva Bible, are excluded; but the "Saint" of Roman Catholic canonization is in the captions of this Anglican Bible - in exact conformity to the Papal Canon. The Anglo-Catholic Bishops must have rejoiced over their Reform brethren in the retention of the Apocrypha - it had been deleted from the Geneva Bible - after the manner of the Catholic Douai and the traditions of the Latin Church. Thus the Puritans were sadly disappointed in their hopes of a truly Reformed Scriptures.

The "King's Bible", as it was immediately labeled by Puritan populace and High-Church Bishop, came forth with a fulsome and adulant dedication that breathes the spirit of servile Prelates in an Erastian Kingdom. At the Hampton Court Conference one of these very Prelates, Bishop Bancroft, being still unassured of what to expect from this ex-Presbyterian King, had fallen on his knees, and with his eyes adoringly lifted to the King, feelingly said: "I protest my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king, as since Christ's time hath not been." And now the same Prelate, or a similar one, wrote the Dedication: "To the

Most High and Mighty Prince James, By The Grace Of God, King Of Great Britain, France, and Ireland, Defender Of The Faith" --- "as the Sun in his strength, instantly dispelled those supposed and surmised mists" ---. But this approximate apotheosis, and dispelling of the "Scotch mist," did not dispel the Bishops' dislike of the displacement Bible. The publication of the Bishops Bible was immediately discontinued, at the appearance of three, almost simultaneous, editions of the "King's Bible", in London. Yet ten years later Bishop Andrews, one of the leading revisers, was taking the texts of his published sermons from the "Bishops Bible." The Churches of the Establishment, remote from London, continued to use their Bishops Bible until they were worn out with use.

The King failed also to intrigue his Catholic subjects with his unifying Bible. He had from the first adopted a conciliatory attitude to the Romanists in his Kingdom. In his first speech before Parliament he had spoken with indignation of the Puritans and then said: "I acknowledge the Roman church to be our mother church, although defiled with some infirmities and corruptions --- I would for my own part be content to meet them in the midway." But neither this ignoble lure, nor the "bishop", and "cross", and "Easter", and "Saint", and Apocrypha, of his uniform Bible enticed the Papists - such few who dared the supercilious sufferance, or condign frown, of their own Prelates - to forsake their Douai Version.

The appearance of the "King's Bible", with the disappointment and dissatisfaction that it occasioned in the ranks of the Reformed, Puritan, Presbyterian, and Non-Conformist ranks, precipitated a publication race. The presses poured out the Reformed Bible - which was a Puritan Bible, though translated in Geneva. There were big Bibles for Congregations and for families, and little Bibles for the pew and the pocket. The King's printer brought out two more editions of the King's Bible, but the Churches - the few that were cooperating - were soon stocked up, and there were not so many individuals that had $200.00 to put in a Bible. D'Israeli, in his Curiosities of Literature, gives us his description of what

happened: "It appears that the authentic translation of the Bible---by the learned translators in James the First's time, was suffered to lie neglected. The copies of the original manuscript were in the possession of two of the king's printers, who, from cowardice, consent, and connivance, suppressed the publication; considering that a Bible full of errata, and often, probably, accommodated to the notions of certain sectarists, was more valuable than one authenticated by the hierarchy! Such was the state of the English Bible till 1660."

Dr. Walden, Dean of St. Paul's Cathedral, Indianapolis, gives the following discrediting description of the situation, as it seemed to him: "There was a rampant use and abuse of the Geneva Bible for the next fifty years, under the influence of this excitement, which, as in all such cases, kept the calmer and greater power biding its time in the background. The irresponsible issue of the Puritan Bible by the printers, in countless numbers, and in all forms and sizes, under a wild and often unprincipled demand, brought into it errors of the most serious description.---In one Bible six thousand errors were discovered. In another three thousand six hundred. The great Selden used to get up in the Puritan 'Assembly of Divines', where the most ignorant discussions often prevailed, sustained by these diminutive Bibles, which every one was ready to pull out and quote in 'chapter and verse', and say, 'Perhaps in your little pocket Bible with gilt leaves the translation may be so, but the Greek or the Hebrew signifies this.'"

This unequal contest may be the explanation of desperate retaliation on the part of the "Hierarchy." In 1615 Archbishop Abbot, one of the translators, who evidently had stood for the inclusion of the Apocrypha against Puritan opposition, issued an order forbidding the sale of Bibles without the Apocrypha, on pain of a year's imprisonment. That could mean but one Bible - the Genevan.

The unpopularity of the "King's Bible", with Churchman and commonality, may prove the explanation of a mystery. From the first issue the Royal Bible sailed

under false colors and circulated under a misnomer. On the title page is printed the words, "Appointed To Be Read In Churches." Perhaps the title, "Authorized Version," meaning authorized in the Anglican Established Church, was based on that slender line. Mr. Westcott, one of the very highest authorities in this field, says in his History of the English Bible, p. 158, "No evidence has yet been produced to show that the Version was ever publicly sanctioned by Convocation, or by Parliament, or by Privy Council, or by the King." Dr. Marion Simms, the American authority on the English Bible, says in his, "The Bible From The Beginning," p. 191, "While this version is known as the 'Authorized Version' we have seen that there is no evidence that it was ever officially authorized. The expression, 'Appointed to be read in the churches,' found on its title page, was once supposed to afford some evidence of its official authorization, but this contention has now been exploded."

How shall we, in the light of these things, explain the apparently impossible victory of the King James Version over its predecessor and competitor? This is one of the unwritten chapters of Church history - if anyone thinks otherwise, let him seek the explanation in current books on this subject. The Puritan Bible stayed well ahead of its Royal competitor throughout the life of James I, the reign of Charles I, and the period of the Puritan Commonwealth 1649-1659. Forty editions of the Reformed Bible were brought out after the appearance of the King's Bible. By 1688 it ceased to flow from the English press. From that point and onward the King James Version, the Bible of Anglo-Catholicism, had the complete monopoly.

The writer would humbly suggest several reasons as an explanation of this unexplained phenomenon. James' Bible was the Royal Bible, the Crown Bible, all the power of the Throne was behind it - and above it. It was the National Bible; it was the Legal Bible; it was written into the Laws and Statutes of that Kingdom and Empire. It was the Bible of the English Establishment - the National Church - by the Will of the Sovereign, the Head

of that Church, and the consent of the Bishops and their Convocation. It was read and preached in their Churches, printed in their Prayer-Book, memorized and recited in their Liturgy. It was quoted and taught in their Universities and Colleges. It was published on the Royal, and Ecclesiastical, and Collegiate presses, with the taxes and tithes of the whole Kingdom. It was recognized as a literary classic by the scholarship of the English people and was written into their best literature - it captured the literary world.

In the meantime the Puritans and the Puritan Bible were under constant pressure and suppression from Church and State. Many were impoverished, many fled the country to escape persecution. In the Restoration under Charles Stuart the Second, not only was Monarchy reestablished, but persecuting Anglo-Catholicism also. The Act of Uniformity was passed August 24, 1662 - it is called the "Black Bartholomew-Day" - requiring absolute conformity to the Anglican Book of Common Prayer. This cruel act designed to stamp out, or burn out, Puritanism and Presbyterianism in all of England, silenced the preaching of the Reformed Bible at the mouth of 2500 Calvinistic ministers; it financially wrecked and ruined 60,000 Reformed Bible families; it occasioned the untimely death of 3,000 adherents of the Reformed Bible; and disrupted the publication, circulation, and proclamation of the Reformed Bible in England. The grand old Bible perished in the Prelatical persecution.

The English Revision.

The King James Bible was the last in order of several English translations of that period. There had been three Roman Catholic predecessors - Wyclif's, 1382; Purvey's, 1388; and the Rheims-Douai 1582 and 1610. There were three Anglican Versions - Matthew's Bible, 1537; The Great Bible, 1539; and The Bishops' Bible, 1568. Then there was its older contemporary, the Reformed of Geneva, Bible, 1560. The last of this series was not a perfect Version - there is no such in the hand of man -

and this one, as we have seen, was deformed in several respects.

That neither the printer, or the translators, were infallible was recognized by friend and foe in the first generation of its existence. In 1615, just four years after its first appearance, there came the first revision - there were four hundred variations to be corrected. A second revision was made in 1629, and a third in 1638. Further revision was advocated in Parliament in 1645. In 1649 an edition was brought out with the Genevan notes accompanying! In the Long Parliament there was brought in a bill (1653) to thoroughly revise, supported by such distinguished Puritans as John Owen, Cudworth, Goodwin, Caryl. In 1657 a sub-committee was appointed to take the matter in hand, and several meetings were held, but the dissolution of Parliament and the Stuart Restoration put an end to the movement. In 1683, Dr. Scattergood carefully corrected the text; and a still more complete revision was carried through by Dr. Blayney in 1769.

In the two centuries and a half that elapsed, before a major revision was attempted, many things occurred that made a revision urgent. Language was changing from century to century. Textual criticism was progressing into a highly developed science, under such scholars as Bengel, Wetstein, Griesback, Scholtz, Lachman, Tichendorf, Tregelles, Wordsworth, Ellicott, and Alford. Exploration and excavation, in the East, were bringing early and ancient manuscripts to light. There is little wonder that a number of translations appeared, under the names of Purver, Macrae, Bellamy, Boothrod, Doddridge, Macknight, Shairp, Thompson, Whitton, and others.

On the 10th of February, 1870, the Upper House of the Convocation of Canterbury adopted a resolution - "That a committee of both Houses be appointed to report upon the desirableness of a Revision of the Authorized Version of the Old and New Testaments." The resolution was moved by Dr. Wilberforce, Bishop of Winchester, and

seconded by Dr. Ellicott, Bishop of Gloucester and Bristol. Three months after the passing of this resolution the two Houses of Convocation, decided that a revision ought to be undertaken. Convocation "should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the cooperation of any, eminent for scholarship, to whatever nation or religious body they may belong." The majority, of course, were Anglicans. There were, Bishop Ellicott - presiding, Alford, Stanley, Lightfoot, Westcott, Hort, Scriviner, Dr. Eadie of Scotland, the "Master of the Temple", Archbishop Trench of Dublin, a Unitarian,- and the Anglican deserter, Cardinal Newman, did not show up, - scholars all - liberal and conservative - Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists - all British.

This Committee had not been long at work when pressure from within and from without necessitated the selection of a cooperative American group. Dr. Philip Schaff, of Union Seminary (N. Y.) was President. Dr. Woolsey, Ex-President of Yale, was Chairman of the New Testament section; Dr. W. H. Green, of Princeton, was Chairman of the Old Testament section. These scholars were supported by private contributions in the United States. They submitted their findings to the Anglican Committee and bound themselves to non-competition and loyal support of the Anglo-American Version, at home and abroad, for a period of fourteen years.

For over a decade the revisers sat in the Jerusalem Chamber of Westminster Abbey - being financed by the Oxford and Cambridge Presses, for publication concessions - and then on November 11, 1880, the New Testament Company closed their labors with a special thanksgiving service in the Church of St. Martin-In-Fields.

A spirit of expectancy had been built up, on both sides of the Atlantic. The University Presses received orders for 2,000,000 copies in advance - an American offered $500.00 for an advance copy. On May 17, 1881 the Revised New Testament came from the Oxford and Cambridge presses. It began to break world records at the start.

The New Testament, from Matthew through Romans - 118,000 words - was sent as one telegram - the longest on record - from New York to Chicago. The Chicago Tribune and the Chicago Times both printed the whole New Testament in their issues of May 22, 1881. An agent of the Clarendon Press, New York, sold 365,000 copies in a year; another agent at Philadelphia sold 110,000 in a year. It is estimated that 3,000,000 copies were sold in England and America within the first year.

The Old Testament Company continued its work four years more. The result of their labors came from the press May 19, 1885. The English public were exerting pressure to obtain the whole Bible, and the translators hurried to a finish - the American recommendations were mostly added in an appendix.

The English Revision is another Anglican Bible. The title page of the copy in the writer's hand reads:- The Holy Bible Containing The Old And New Testaments Translated Out Of The Original Tongues: Being The Version Set Forth A.D. 1611 Compared With The Most Ancient Authorities And Revised. Printed For The Universities Of Oxford And Cambridge, 1887. All Rights Reserved. "It has been estimated that the English text of the New Testament was changed in 36,191 places. There were 5,788 changes in the Greek text of the New Testament." "Only one in four of these changes, however, was of any real importance; but that means that 1,447 of these changes were important." The Old Testament was very little changed. The text is changed in both Testaments from verse division to paragraph division.

Despite all these changes, emendations, alterations, this is still the King James Bible. The "King's English" is still here - though in a few instances raised to Victorian refinement. The Prelatic "Bishops" still hold their primacy - and the Presbyterian "Overseers" are on the side line. The "cross" is still here according to Latin tradition. The Papal "Saints" are at the head of the Books and pages. But there is one significant alteration that attracts our attention. If Cardinel Newman did

not accept the invitation to collaborate with the revisers, there was present "High-Church" Anglicans, who were tending more and more to Romanism. When the revisers reached Matthew 1:25 - "till she had brought forth her firstborn son" - they changed it to - "till she had brought forth a son" - which was a great accommodation to the Romanists who insist on the perpetual virginity of Mary.

The American Standard Version.

The Battle of the Bibles was not over when the Anglo-American Revision came proudly from the English University Presses, with the Anglo emendations in the text and Americo notes in the appendix. The British scholars promptly disbanded, but not so the Americans; they met and agreed to continue their studies, which they did for sixteen years. They were bound by a solemn obligation to support the English Revision to the end of the century.

There occurred in this period an event that shows the evil of competitive and commercialized Bible publication. Says Dr. Marion Simms, in his "The Bible In America", p. 218: "The American Revision Committee had differed from the English Committee as to the best rendering in English in many passages, as was natural, and it had been agreed that the American preferences should appear as an appendix to the work. The University Presses of Oxford and Cambridge were to have the exclusive right to print the Anglo-American Revision for fourteen years, a period that would expire in 1899. Until this time the American Committee had agreed to sanction no editions of the revision, and like Christian gentlemen they kept their promise. Anticipating an American edition, as soon as the American Committee was free to print one, the University Presses published what they called the "American Revised Version" in 1898, incorporating the American preferences of the appendix into the text, doing this at a time when the American Committee was in honor bound to stand by helpless. This was manifestly a very unfair thing to do, for various reasons.---The publication of

what purported to be an 'American Revised Version' at that time not only would give the public an inferior work, but also affect the sale of the finished American product. The University Presses had had all the profits of publication for fourteen years, and they now sought to preempt the American market with an 'American Revised Version.' Their action naturally provoked considerable criticism, and the spurious American edition had a small sale, as it deserved."

The American Company of textual specialists were in no way deterred from their fixed purpose to embody their findings in an American Version by the unrighteous effort of the English University Presses to financially forestall their first edition. Such scholars as Dr. Philip Schaff, Dr. Wm. Henry Green, Dr. Chas. Hodge, Dr. T. J. Conant, Dr. J. H. Thayer, Dr. Jas. Strong, Dr. H. B. Hackett, Dr. Ezra Abbott, Dr. Henry B. Smith, Dr. Theo. D. Woolsey, Dr. Chas. M. Mead - the youngest man of the group - were altogether free from any sense of shortcoming in contemplating the work of their English cousins. On the whole they were more conservative - theologically and textually speaking - than their English components. They were happily free from the questionable assistance of such English textual critics as Dr. Driver, Dr. Cheyne, Dr. Davidson, Dr. W. Robertson Smith, and others. This group had worked for thirty years devotedly, sacrificially, without compensation for their exacting work. The fruit of their labors came forth from the press of Thos. Nelson & Sons, New York, in 1901. This company had borne the necessary expenses in the preparatory work and were accordingly given the copyright. On the title page in clear large letters is the announcement: "Newly Edited By The American Revision Committee."

The American Standard Version had an advantage over its English predecessors, it had been entirely free of Papal interference and Prelatic influence - it was made in the Protestant land of the free. This fact is unmistakably seen in several changes. The Apocrypha is gone

from its lurking place between the Testaments. The Papal "Saints" have been left out. The British Paganism of "Easter" has been removed from Acts 12:4 and the Jewish "Passover" properly inserted. But the "bishops" still lord it over the "overseers" at Phil. 1:1; I Tim. 3:1,2; Tit. 1:7; I Pet. 2:25;- the "bishopric" of Acts 1:20 is brought down to an "office", which the note says is an "overseership". The Latin crosses are all still there. There is yet much work to be done.

The reception of the American Standard Version was not phenomenal, at first. It followed the "solemn style" of Tyndale and Coverdale throughout; but the rendering of "Lord" by "Jehovah" was not pleasing to eye or ear of the best Church people of this Country. The attitude of many is reflected, perhaps, in the remark of a pious deacon (Baptist, we assume), whose loyalty loomed much larger than his learning, who boldly affirmed that if the "Authorised Bible" was good enough for Paul and Silas it was good enough for him. Gradually it gained momentum and has for half a century been displacing the King James Version in educational institutions and educational circles, especially the upper circles and the wider circles.

The Revised Standard Version.

When the American Revised Version was brought out in 1901, it was thought wise to give the exclusive rights of publication to Thomas Nelson & Sons, of New York, for financial and protective reasons. In 1928 this copyright was acquired by the International Council of Religious Education. This Council was an Interdenominational, International, Interracial group, made up of teachers, professors, educators, editors, from various boards of education and religious publications, of a number of diverse Protestant Denominations in the United States, Canada, and elsewhere.

"The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry as to whether further revision was necessary. For more than two years the

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Committee worked upon the problem of whether or not revision should be undertaken; and if so, what should be its nature and extent. In the end the decision was reached that there is need for a thorough revision of the Version of 1901 which will stay as close to the Tyndale - King James tradition as it can in the light of our present knowledge of the Hebrew and Greek texts and their meaning on the one hand, and our present understanding of English on the other."

"In 1937 the revision was authorized by vote of the Council which directed that the resulting version should 'embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature.'"

"Thirty-two scholars have served as members of the Committee charged with making the revision, and they have secured the review and counsel of an Advisory Board of fifty representatives of the cooperating denominations. The Committee has worked in two sections, one dealing with the Old Testament and one with the New Testament. Each section has submitted its work to the scrutiny of the members of the other section; and the charter of the Committee requires that all changes be agreed upon by a two-thirds vote of the total membership of the Committee. The Revised Standard Version of the New Testament was published in 1946. The publication of the Revised Standard Version of the Bible, containing the Old and New Testaments, was authorized by vote of the National Council of the Churches of Christ in the U.S.A. in 1951." (Preface of the A.S.V.)

The title page reads: "The Holy Bible Revised Standard Version Containing The Old And New Testaments Translated From The Original Tongues Being The Version Set Forth A.D. 1611 Revised A.D. 1881-1885 And A.D. 1901 Compared With The Most Ancient Authorities And Revised A.D. 1952. Thomas Nelson & Sons New York, Toronto,

Edinburgh 1952." The reverse side of the title page contains the following information: "All rights reserved under International and Pan-American conventions. Published in New York by Thomas Nelson & Sons and simultaneously in: Toronto, Canada by Thomas Nelson & Sons (Canada) Limited; and Edinburgh, Scotland by Thomas Nelson & Sons, Limited. Old Testament Section, Copyright 1952, by Division of Christian Education of the National Council of the Churches of Christ in the United States of America. New Testament Section, Copyright 1946. Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Manufactured in the United States of America."

On the outside "jacket" of the Revised Standard Bible is given the names of the revisors, and the institutions with which they are connected: Luther A. Weigle, Yale University; Julius A. Bewer, Union Theological Seminary, N. Y.; Henry J. Cadbury, Harvard University; Edgar J. Goodspeed, University of Chicago; James Moffatt, Union Seminary, N. Y.; Wm. R. Taylor, University of Toronto; Walter Russell Bowie, Union Seminary, N.Y.; Geo. Dahl, Yale University; Frederick C. Grant, Union Seminary; Wm. A. Irwin, Univ. of Chicago; Willard L. Sperry, Harvard University; Leroy Waterman, Univ. of Michigan; Millar Burrows, Yale; Clarence T. Craig, Oberlin; Abdel R. Wentz, Lutheran Seminary, Gettysburg; Kyle M. Yates, Southern Baptist Seminary; Wm. F. Albright, Johns Hopkins; J. Philip Hyatt, Vanderbilt; Herbert G. May, Oberlin; James Muilenburg, Union Seminary; Harry M. Orlinsky, Jewish Institute of Religion, N.Y.; Fleming James, University of the South.

The Revised Standard Version is an American production. It is the product of mid-century American Protestantism - in its Ecumenic, Neo-Orthodox, Modernistic, Semi-Unitarian form. This is openly advertised in the publication of the list of educational institutions that furnished the scholars for the technical work of revision; also, the public is plainly advised of this fact in the naming of the translators, themselves -

men whose theological alignments are well-known from their writings and speakings. This is a Neo-Bible, published by a Neo-Council, by the hand and head of Neo-Orthodox Revisionists.

The Text itself is an American composition - shall we say, amalgamation. In it the archaic and neo are skillfully - expertly - combined. A certain amount of Tyndale's English, the King's English, the Bishops' English, remains; and this is well blended with the very best of the American vernacular. To such as are reconciled to modernized versions it will give no offense, in this respect.

The Revised Standard Version is not designed to offend in the use of language or the interpretation of the doctrinal content - it is definitely fabricated to attract and make friends. The casual eye of the popular reader - of innocent youth or ignorant age - will not discern the dogmatic denouement - the liberal linking of the old and the new. The "bishops" of the Anglican persuasion, the "cross" of the Latin tradition, are left, to be sure, or to assure; but the ecumenic inclusivists have included certain, or numerous, unionistic unitarianisms also - discernible, only, to the eye of the "heresy hunters".

The remarkable thing about this Neo-Version, when looked at through the medium of its liberal translators, is not its liberalism but its apparent conservatism. That it should show so little of modernism is little short of amazing. This is seen in the gradualness of its shading to Unitarianism - this is done with a pastel touch.

Take, for instance, the unitarianizing of Isaiah 7: 14. This must be deharmonized with the King James Version, the English Revision, and the American Standard Version, and harmonized with certain semi-unitarian, modern versions. Prof. Kent's Shorter Bible, an American publication of 1918-21, reads, "Behold, a young woman will give birth to a child." Dr. James Moffet's New Translation Bible, New York, 1926, says, "There is

a young woman with child, who shall bear a son." Dr. J. M. Powis Smith, in his "The Old Testament, An American Translation", 1927, gives, "Behold! a young woman is with child, who shall bear a son." The modern version must be harmonized with these modernistic transgressions.

Ecumenic inclusivism must also be in accord with the Unitarian translations of modernistic Judaism. Dr. Paris Marion Simms, a Liberal authority on American translations, writes in this connection, "The Jews have always maintained that the Old Testament contained no prophecy of the Virgin Birth of anybody;---in the standard Jewish translation of the Old Testament, published in 1917, as in all former Jewish translations, (This would include Leeser's Old Testament, Phila. 1849; Levinsky's Family Bible, New York, 1871; Harkavy's Revision, New York, 1917; The Standard Jewish Translation, Prof. Max L. Margolis, Editor, Phila., 1917) this verse reads: 'Behold the young woman shall conceive and bear a son.'" Dr. Simms then remarks: "This text of Isaiah, of course, is quoted in Matthew 1:23 as a prophecy of the Virgin Birth of Jesus Christ, but it is well known that the quotation was taken, not from the original Hebrew, but from the Greek Old Testament which contains the word 'virgin', but which was evidently a mistranslation." (The Bible In America. New York. 1936. P. 225.) It is evident that Dr. Weigle, and his "Company," reject the translations of the Alexandrian and Judean scholars in preference for the renditions of a modern American Jewry.

This most modern of Bibles will, undoubtedly, accomplish its purpose. It will sell by the millions, to the curious and credulous. It will be read by the "anti-superstitious" super-millions. By its suave subtility it will seduce countless myriads of human souls to its subversive system. But its high authoritarian pretensions can never deceive God's Spirit-enlightened people.

The Battle Of Bibles Re-begun.

In the publication and publicizing of this Ecumenic, Inclusivistic, Totalitarian Bible, the National Council of Churches has boldly set the battle in array. It has renewed the old, old battle of the ages - the strife between darkness and light, between error and truth. Are there not in the camp of the Reformed Church, the Presbyterian Church, the Orthodox Church, sufficient men of courage, of consecrated skill, of loyalty to trust, of zeal for the honor of their great Captain, to accept the challenge, to rise up, and lift anew, the Word of the Lord, the banner of salvation, in this very day of world-wide conflict?

THE COST OF THE BOOK.

Oh! - what is the cost of the Book that I hold -
The Book that was dear to my fathers of old -
The Book that was ever in fam'ly and fold?

Ah! - this is the cost of the Book that you hold -
Ages of longing and labors untold -
Years of sad striving and suf'ring and cold.

Ah! - this is the cost of the Book that you hold -
Fathers and mothers and brothers and wold -
Faggots and ashes and fetters and mold!

Oh! - what shall I get for the Book that I hold?
Fullness of joy and hopes that embold -
A robe that is white and a crown that is gold!

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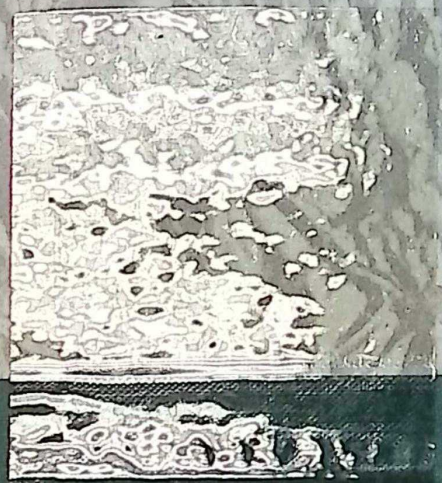
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